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CONDUCTED BY
AN ASSOCIATION OF CLERGYMEN.
GEORGE W. MYERS, PRINTER.

From the “Poetical Works” of the Rev. T. Dale.

THE CHURCH'S LAMENT FOR ST. JOHN.

He has gone to the place of his rest,
He is safe in the home of his God;
And we who have loved him, forsaken, oppress'd,
Submissive would bow to the rod.
Though his accents can cheer us no more,
His love yet may speak from the grave;
And thus on the broad wing of faith may we soar
To One who is mighty to save.

Our friend and our father we heard
On earth paint the glories of heaven;
But now the lone Church, like a wandering bird,
To the home of the desert is driven.
Entranced on his vision we hung;
Our hearts and our hopes were above;
For the words of persuasion fell soft from his tongue,
And the soul of his teaching was love.

In vain the stern tyrant assail'd
With threats of the dungeon or grave—
He spoke but the word, and the timid ne'er quail'd,
In pants that had master'd the brave.
The babe hath endured, while its frame
With the scourge and the torture was torn;
The maiden, the mother, in chariots of flame,
To glory triumphant were borne.

For what were thy terrors, O death!
And where was thy triumph, O grave!
When the vest of pure white, and the conquering wreath,
Were the prize of the scorn'd and the slave?
Oh! then to our father was given
To read the bright visions on high;
He gave to our view the full glories of heaven;
We heard, and we hastened to die!

Some died; they are with thee above—
Some live; they lament for thee now—
But who would recall thee, blest saint, from the love
That circles with glory thy brow?
Long, long didst thou linger below:
But the term of thine exile is o'er,
And praises shall mix with the tears that must flow
From the eyes that behold thee no more.

Praise! praise! that thy trials are past;
Joy! joy! that thy triumph is won.
The thrones are completed—for thine is the last
Of the twelve that encircle the Son.
O Lord! shall the time not be yet
When thy Church shall be blessed and free?
Thou, who canst not forsake, and who wilt not forget,
Come quickly—or take us to thee! (Church Ann.)

THE OBSERVER.

Extract from Bishop Brownell's Charge.

MEANS FOR SUPPLYING THE WANT OF MINISTERS.

The question, then, again recurs, how is our Church to be supplied with a number of Clergy, in any way proportioned to the just demand upon her? As a preliminary condition, she must be thoroughly and feelingly sensible of her wants. I fear that this is not yet fully the case; for I do not witness sufficient solicitude to seek the appropriate remedies. A consciousness of our true situation has indeed become widely diffused, and is still spreading and acquiring stronger and stronger influence. For this result we are indebted, mainly, to that missionary spirit which has been kindled, and is every where growing up in our Church. Our Missionary Society, which is springing into such rapid and vigorous growth under the influence of this spirit, finds its operations immediately checked and arrested by the want of duly qualified missionaries. These cannot be obtained at all, without occasioning painful privations in the older dioceses; nor even then, in numbers any way adequate to the wants of our western country; to say nothing of the calls for foreign missionaries. Thus are we brought to realize our lamentable destitution of clergymen. It is probable that we should never have learned this fact in any other way. Without any great solicitude, clergymen would have been found to supply such organized parishes as were able to afford them a competent support; and in this way the Church might have dragged on a feeble existence, till it should finally have become extinct through apathy, or overrun and trodden down by the sweeping zeal of other religious denominations.

Under these circumstances, some have supposed that the course of the Church is erroneous; that she should relinquish her missionary operations, and devote all her energies to the most efficacious measures for obtaining clergymen. But the truth is, both objects should be vigorously pursued. They are intimately allied and mutually encourage and support each other. The one should be done, and the other should not be left undone.

What, then, are the most efficacious measures to which the Church can resort, for obtaining a supply of clergymen commensurate with her wants? I have already adverted to the impracticability of obtaining this supply from the wealthy and educated youth of our communion; partly on account of the few worldly inducements which the profession affords, and partly because of the adverse allurements of wealth and ambition, to which they are peculiarly exposed.—But one other resource remains,—young men must be sought in that grade of society which is less exposed to these temptations; and they must be trained and educated for the altars of our Church by the liberality of her members. This is the point, brethren, to which I have wished to bring your attention. It is the point to which I would wish to conduct the attention of every member of our communion; on which I would concentrate his judgment; in which I would enlist his feelings. EDUCATION SOCIETIES, then, judiciously organized, and discreetly conducted, constitute the machinery by which alone the desired end can be accomplished.

This is no new discovery. The machinery has been put in operation by other denominations of Christians, with results which may well arrest our attention. Indeed a large portion of those who, in our own communion, have been admitted to Holy Orders, within the last ten years, have been taken from this rank in society, and have been aided in their education by local associations, or by individual benefactions. The Church Scholarship Society, founded by this Convention, has proved a most salutary

institution. Though it has hitherto attracted but little attention, and has received only a very partial patronage, it has already aided 38 young men in the attainment of their education; 11 of whom are now in Orders. At the present time it has 9 beneficiaries. But the subject has not yet engaged the general attention of the Church. It has not yet been sufficiently considered, understood, and felt, nor has any general and united action been called forth in its behalf. At the last triennial Convention, the subject of a General Education Society was indeed brought forward, and favourably received; but so near the close of the session, that no definitive action could be had on it. May we not hope, that before the next General Convention the subject will be so considered, and so appreciated, as to call forth the zealous and united energies of the Church?

After adverting to the operations of the “American Education Society,” the Bishop proceeds—

That such a Society is suited to the circumstances of our Church, and necessary to supply its wants, there can be no reasonable doubt.—Modified it may be, in some particulars, but long experience has tested the efficacy of its general organization. Indeed, I should deem the operations of such a system peculiarly in consonance with the organization of our Church. Like the legislation of our General Convention and the operation of our Missionary and Sunday School systems, it would serve to unite more closely the several dioceses, and give union strength, and efficiency to all her efforts for the advancement of a primitive and pure Christianity.

But, brethren, in considering the most efficacious means of increasing the Ministry of our Church, I have to call your attention to a subject not less important than the establishment of Education Societies. I mean the education of our youth under auspices favourable to the Church.

This subject has not yet been considered by Episcopalians with the attention which it merits. It has not been discussed with sufficient interest nor have we yet learned that instruction which past experience might afford. It is only within a very few years, that any of the literary institutions of our country have been under the particular direction of Episcopalians. On the contrary, the whole course of literary education from the primary school upwards, has been administered by instructors, who, whatever may have been their qualifications, or private worth, could have had no possible motive or interest in advancing the prosperity of our Church, or in directing the attention of our youth to the work of the ministry at her altars. On this subject, it may be well for us to contrast the condition of the Congregational Churches of New England with our own destitution. Here, we see no want of ministers to fill the vacant parishes. We see troops of supernumeraries issuing forth as missionaries; some to overspread the plains, and villages, and cities of the West, and some to occupy the islands of the sea, or to penetrate to the darkest corners of the earth. We see, also, numerous agents going forth, full of zeal themselves, and agitating and exciting the population of our country to the support of their religious enterprises. To what causes can we ascribe this plenteousness of clerical efficiency, but to the instrumentality of Education Societies, and the potent influence of nine Congregational Colleges, nurturing fifteen hundred students within their halls? Could these Churches have exhibited such results if their colleges had been under a different ecclesiastical influence? The supposition would be utterly absurd.

I cannot go into a full illustration of the influence of education in moulding the religious sentiments of youth. Let it be borne in mind, that during the period of his preparatory and collegiate instruction, a young man's religious principles and the choice of his profession, are generally fixed for life. Let it be borne in mind that the instructor is an authoritative expounder in all matters of science, and that when he has the address to secure the confidence of his pupils, his religious sentiments will have almost the same weight as his instructions in learning. Let it be borne in mind, that the mode of worship which prevails in a seminary of learning, with the religious sentiments on which the devotions are based, exercise an influence which steals upon the student when he is least aware of it, and at a time when he is most susceptible to religious impressions. Let the influence of literary associates—the influence of public sentiment, be borne in mind; especially as this influence is exerted by the zealous beneficiaries and candidates for the ministry, which abound in most of our colleges.

Brethren, when we consider the combined force of all these influences, and reflect that our Church has been constantly exposed to them, and had to struggle against them, from the first moment of her gaining a footing in this country, we shall cease to wonder at the paucity of our ministry. We shall rather wonder that the Church has any existence at all!

The only remedy for these disadvantages, is to pursue the course which all other Christian denominations have pursued—educate our youth in seminaries friendly to our religious principles. In avowing this sentiment, I do not feel myself justly liable to the imputation of narrow or sectarian views. In every literary institution where any religious influence is exercised—and it ought to be exercised in all—it must be mainly that of some particular denomination of Christians. That this is the case in every well-ordered college in our country, and particularly in New England, can neither be concealed nor denied. I speak not of any open, proselyting influence, that would defeat itself, but of that silent and indirect, but pervading and powerful influence of public sentiment and example, which is inseparable from every such institution. I advocate, therefore, nothing more than the common privilege, which has long been exercised by the other religious denominations in our country.

But, brethren, while I would direct your attention to the instrumentality of Education Societies, and of Literary Institutions, as the only way of increasing the ministry of our Church, in a degree at all adequate to her wants, there are other auxiliary means, which are not to be overlooked nor neglected.

Christian parents may do much towards directing the inclinations of their sons to the ministry of the sanctuary. They can dedicate them to God, in their infancy, and rear them up in the nurture and admonition of the Lord.—They can be instant in prayer for the renovation of their hearts, and they can lead their minds, and direct their studies to this holy end. Were there more pious Hannahs in the Church, there would be more youthful Samuels consecrated to the service of the Temple. The father of Hannibal was able to inspire his son with an undying hatred to the Romans, when he was only nine years old. Cannot the Christian father be equally successful in filling the heart of his son with a prevailing love for the souls of men, and for the service of the altar?

The Ministers of Christ may do much towards filling up the thin and scattered ranks of their order. They can seek through their Sunday Schools and their Parishes, for youth of promising talents, to whom, in the morning of their days, the renewing influences of divine grace have been imparted. They can lay before them the destitutions of the Church and the spiritual wants of the world; and if they find any who feel themselves moved of God to labour in his vineyard, they can direct their studies, and facilitate their preparation for the work.

But above all, the prayers of the whole Church should be put forth, for the enlargement of her borders, for the increase of her zeal, and for the multiplication of her Ministers. When we consider, brethren, how few are our numbers, in proportion to the work before us; when we look around on our Church, on our country, and on the world, and every where behold the fields “white for the harvest,” when we see how “plenteous” is that harvest, and how “few” the labourers, we should all unite in humble and fervent prayer to “the Lord of the harvest, that he would send forth labourers into his harvest.”

AUTHORIZED TRANSLATION OF THE BIBLE.

The following article, together with several others, which in due time will appear under the same head, is extracted from a small but useful work, the second edition of which was published in Malton, (Eng.) in 1831, entitled “An Authentic Account of our Authorized Translation of the Holy Bible, and of the Translators,” by the Rev. Henry John Todd, M. A., Chaplain in ordinary to his majesty and Archbishop of Cleveland.—Ed. Obs.

The Instructions of King James the first for the Translation of the Holy Bible, which is called the Authorized Translation, and was first published in the year 1611.

On the accession of king James to the throne of Great Britain, the Puritans petitioned him on several matters respecting the doctrine and discipline of the Church. Between their leaders and certain bishops and deans he accordingly appointed, by proclamation, a Conference, which commenced at Hampton Court on the 12th of January, 1603-4. Among the topics, that of a new translation of the Bible was one; which, however, occupied very little time and observation, in comparison with other subjects. What was said, induced the king, however, to express “his wish, that some especial pains should be taken for one uniform translation; professing that he could never yet see a Bible well translated in English; but the worst of all he thought the Geneva to be.” As to the general censure, it can imply no more than that as yet he had seen no English Bible, in which there were not passages capable of improved translation; otherwise he would have been guilty of great inconsistency; in directing the translators, as we shall presently find, to follow six of these versions; and one of them, by way of eminence, to be as little altered as the truth of the original would permit. As to the particular censure upon the Geneva translation, it was probably uttered for private reasons; (it has been well observed,) unconnected with its merits as a translation; for indeed against the notes only, annexed to that translation, his Majesty publicly contended, pronouncing and shewing some of them to be “very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits.”

To produce a new translation, therefore, James commissioned certain persons of the two Universities, eminently skilled in the Hebrew and Greek tongues; in number, fifty-four, as at first directed; although the names of forty-seven only are recorded in the royal list. Johnson and Archbishop Newcome consider seven of the former number to have died before the commencement of the work. Bishop Gray also says that seven either died or from diffidence declined the task. But of these things we have no proof.—Two of them certainly died in 1604 and 1605; and a third in 1607, (as we shall see in the account of these translators in the following pages,) whose names are in the king's commission for the new translation. However, the fifteenth instruction of his Majesty to the translators, which presently will be cited, and which some historians of the translation have overlooked, selects three or four grave divines of the Universities, as overseers of the translation; and “if one University chose four and the other three,” as Lewis argues upon a letter of the bishop of London at the time to that effect, while he was not aware that such an instruction had been formally added to the royal instructions, these seven being added to forty-seven, makes the whole number fifty-four, said to have been appointed for the work.

The cultivation of oriental learning in this country, it should be observed, had been conspicuous before the Reformation. And, in the reigns preceding the reign of James, that learning flourished; but most abundantly, like the Greek also, in his own and his immediate pre-

decessors. The ever-memorable Hales, a most accomplished scholar, in a sermon which he published in 1617, thus illustrates the fact, evidently with reference to the skill of our translators. “The most partial for antiquity cannot choose but see and confess thus much, that for the literal sense the interpreters of our own times because of their skill in the original languages, their care of pressing the circumstances and coherence of the text, and of comparing like places of Scripture with like, have generally surpassed the best of the ancients. Which I speak, not to discountenance antiquity, but that all ages, all persons may have their due.”—Again, let us refer to one more learned contemporary of the translators, I might indeed refer to many, for testimony to the point in question. “This latter age hath herein [in Grammar] excelled so far, that all the great learned scholars, who have of late risen, specially if they adhered to the Reformed Churches, have been by the friars, and such like people, in a kind of scorn, termed grammarians. But these grammarians are they, who, by the help of philology and the languages, have discovered so many forgeries and superstitious writings;—These are they who have presented us with so many exact Translations out of Greek and Hebrew into Latin, and again out of Latin into other languages. And howsoever Albericus Gentilis, and some others, have written in defence of the Latinity of that Translation of the Bible, which goes under the name of the Vulgar; yet can it not be denied but it is justly accused of much incoherence and barbarism, which by latter translations have been reformed. These are they, who have vindicated authors from a number of foul corruptions, which by tract of time had crept upon them, through the ignorance or negligence of transcribers or printers, or both.—To which may be added the exquisite help of Dictionaries, Lexicons, and Grammars, in this latter age beyond the precedent, not only for the easier of the Western languages, Latin, Italian, Spanish, and French; but specially the Eastern, the Hebrew, the Chaldee, the Syriac, the Arabic.—Of all the ancient fathers but only two (among the Latins St. Hierome, and Origen among the Grecians,) are found to have excelled in the oriental languages: THIS LAST CENTURY having afforded more skilful men that way than the other fifteen since Christ.”

The translators being appointed, were divided into six classes or companies; and were to meet at Oxford, Cambridge, and Westminster: two companies at each place. The royal instructions for their proceedings are thus given by Fuller in his Church History.

I. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

II. The names of the prophets and the holy writers, with the other names in the text to be retained as near as may be accordingly as they are vulgarly used.

III. The old ecclesiastical words to be kept as the word church not to be translated congregation.

IV. When any word hath divers significations that to be kept, which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.

V. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

VI. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fully be expressed in the text.

VII. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

VIII. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

IX. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered, of seriously and judiciously; for his Majesty is very careful in this point.

X. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof; to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

XI. Where any place of special obscurity is doubted, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

XII. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

XIII. The directors in each company to be the deans of Westminster and Chester for Westminster, and the king's professors in Hebrew and Greek in the two Universities.

XIV. These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndal's, Coverdale's, Matthew's, Whitechurch's, Geneva.

XV. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of our Universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads; to be overseers of the translation.

* An Apology or Declaration of the Power and Providence of God. By G. Hakewell, D. D. Archbishop of Survey, 2nd. ed. p. 260. The first edit. was in 1627.

as well Hebrew as Greek, for the better observation of the fourth rule above specified.

RELIGIOUS INSTRUCTION OF THE NEGROES.

[Letter from the Rev. Dr. Alexander, of Princeton, N. J. to the Rev. C. C. Jones, of Georgia, published in the Charleston Observer.]

DEAR SIR.—As I wish publicly to express my cordial approbation of the benevolent enterprise in which you are engaged, I will take the liberty of addressing you through the columns of the Charleston Observer. I feel deeply interested in the success of this effort in behalf of the African race. There is certainly a solemn responsibility resting upon all who possess any power or influence to promote this object.—When I saw, by the public prints, that you were appointed a Professor in the Theological Seminary at Columbia, I was apprehensive that the enterprise in which you had labored so assiduously, and with such promising prospects of success, would be relinquished; but I am gratified to learn that you have determined not to abandon the work so auspiciously commenced and have given a striking proof of your disinterestedness, in choosing the humble and laborious occupation of a Missionary to slaves, rather than the honorable and independent situation offered to you in a respectable Institution. I hope that your example will not be lost, but will have its desired effect on the minds of others. But whatever estimate may be formed of your conduct by your contemporaries, I am persuaded that the time is rapidly approaching, when such sacrifices for the honor of Christ and for the salvation of souls, will be duly appreciated. Whatever honor belongs to the work of foreign Missions, most certainly attaches to the enterprise on which you have entered. And I doubt not but that it meets with the cordial approbation of your blessed Lord, who will afford you tokens of his regard, and such encouragement as will render your work pleasant to yourself as well as profitable to others.

But I have, perhaps, said more than enough about the instrument, I will now make some remarks respecting your plan of operations. I am of opinion that the slaves can in no other way be instructed and Christianized, than by obtaining access to them through the consent of their masters; and the work cannot be carried to any great extent without the active co-operation of believing masters. Instruction is necessarily a slow work and when the scholars are dull, it is the more difficult. One person can effect very little. Many persons must be enlisted in the service or it cannot be successfully prosecuted. How far you have been able to engage the active co-operation of the owners of slaves in Liberty country, I have no certain means of ascertaining. Your third annual report is now before me, and from this document I learn that there is no obstruction to holding public meetings for the instruction of the Blacks, and that your meetings have been well attended, and without any diminution of interest in the hearers. I learn also that you keep up the practice of giving instruction on the plantations, where the slaves are numerous, and where the masters are favorable to their instruction. But no part of your report gives me more pleasure than that which speaks of the schools which have been instituted for the instruction of the slaves. I did not know before that schools of this kind were tolerated in Georgia. Still I feel at a loss to know what sort of schools these are; whether Sunday schools or weekday schools. I presume, however, it must be the former, as keeping up so many schools every day, would be attended with heavy expense.

I know there is a prejudice in the minds of many, that religion itself has a tendency to render slaves discontented and insubordinate. This is an old prejudice, as it relates to civil government and all authority. The enemies of religion have alleged that it renders men headstrong and obstinate and disposes them to rebel against their rulers, and to disregard the penalties of laws intended for their restraint. Now the only foundation for such an opinion is, that true religion does render men strictly conscientious, and inspires them with a resolution to hazard every danger and suffer every extremity rather than violate their duty; and if the laws of any country are found, in the opinion of Religious men, to contravene the laws of God, such men will resist even unto blood, and suffer persecution even unto death. Such was the character of primitive Christianity, and such is its character still, so far as its spirit and principles are imbibed by any man or set of men. Their principle is to obey God rather than man; and a more noble and more reasonable principle of human conduct, cannot be conceived. But this very principle will have the effect of rendering servants obedient and contented, because this course of duty is uniformly inculcated on them in the New Testament. And all my experience and observation goes to confirm the position that genuine religion will ever have the effect of making men who, by Providence are placed in subjection, good servants, just as it makes good masters, good husbands, and wives, good parents and children. I say genuine religion—for I am ready to admit that false and fanatical religion may have a contrary effect. Fanaticism is dangerous in all states of society; and among men in all stations. But the religion of the New Testament sincerely embraced cannot possibly have an injurious effect on men in any of the relations of life; but it will greatly meliorate the character of men, and will soften their natural asperity and sweeten their dispositions. For some years I ministered to a church in Virginia, in which there was a large number of black communicants; as far as I remember, all slaves. Twenty five or thirty of these belonged to a lady no how connected with the church. This lady often declared that her best servants were those who were the members of the church, and almost all her domestic servants were selected from that class—and they proved themselves to be truly trust-worthy. I have known turbulent and bad servants, who made a great show of re-

ligion at public meetings; but they were ignorant persons, and had no conception of the true principles of piety. All well informed, sober Christians, make good servants; and religious practical knowledge is the best possible security against insubordination. Men and women, who regard the authority of God speaking in his word, never can be made the instruments and dupes of designing and wicked men, whether white or black, who wish to stir up disturbances, and promote insubordination. The ignorant mass furnish the proper materials for such. In any country, the more ignorant the people are, the more readily are they influenced, excited and driven to acts of violence, and bloodshed. For an illustration, compare Ireland with Scotland; Spain and Portugal with Holland and Switzerland. It may therefore be adopted as a maxim—that sound religious knowledge is safe and salutary to all classes of men; and that the greatest security which the Southern people can possess against the insubordination of slaves, is to bring them as universally as possible under the influence of true Religion.

Yours truly,
A. ALEXANDER.
Princeton, N. J. May, 30th, 1836.

Selected for the Gambier Observer.

[FROM THE WORKS OF THE REV. WM. JAY.]

"It is frequently the case, that those who have the means and opportunities of improvement under-value and neglect them, while others who are desirous of excelling, are denied these assistances.

But diligence conquers the hardest things.—An intense desire of knowledge will not suffer a man to be idle. It will create the helps it does not find. It will detach leisure from distraction, and solitude from company, it will keep open the eyes and the ears; and by lively, active, minute, habitual attention it will aggregate and multiply intellectual stores; it will render every place a school and every occurrence a tutor, it will suffer nothing to be lost.

Some minds are temper'd of happy and mix'd
With such ingredients of good sense and taste
Of what is excellent in man, they thirst
With such a zeal to be what they approve.
That no restraints can circumscribe them more
Than they themselves by choice, for wisdom's sake,
Nor can example hurt them.

None therefore should despair. Especially let young men, who wish to render themselves respectable and useful, by the cultivation of their minds and the acquisition of science, be encouraged. Let them see what individuals have become, who never enjoyed the advantages of a classical education, regular tuition, and ample libraries.

How many instances might be mentioned, to refer only to modern times, and that which has been done, may be done, by assiduity and the divine blessing. And if any choose, in the possession of advantages which others want, to be idle and ignorant, let them remember that their case is not peculiar; there have been, and there are,

Whom schools dismiss'd
And colleges, untaught.

PASSING THROUGH THE FIRE.

Eight or nine months ago I wrote you some account of an idolatrous scene which I had just witnessed—the swinging high in air on hooks fixed in the flesh of the back, and running iron rods through the sides. I have this evening at Singapore witnessed another specimen of the cruel reign of Satan, and will give you some account of it. It has been often described by others, but to you it may seem more real, in consequence of my having seen it with my own eyes.

I was not aware that any thing uncommon was going on, till after dinner one of the family came into my room inquiring what it was that was moving along a distant street. I looked out, saw the street crowded with people, and a large car with a canopy, &c. not less than twenty feet high, being drawn out towards an open field, where I was told the ceremony of passing through the fire was to be performed. Wishing to see for once this new form of heathenism I took my hat and walked to the place. An immense multitude had assembled there, and on my arrival I found that the fire had been burning long enough to reduce a large quantity of wood to coals. The unconsumed brands had been taken out and laid aside; and the remaining coals were glowing with their hottest heat.

Several men were levelling them and preparing them for the ceremony. I stopped a moment at the side next town, and then passed to the other. As I was going, I observed one of the men who were engaged about the fire so heated that he called for water, a large bucket of which was turned upon his head. A moment after I saw another of them fallen upon the ground—faint from exertion and the heat of burning coals, strongly reminding me of those who approached Nebuchadnezzar's furnace.—The fire was about 18 or 20 feet long, by 9 or 10 broad, and 6 inches deep. The coals were broken small, and all foreign bodies, such as stone or unburnt wood, carefully removed.

After some time a kid was brought to the head of the pile of coals washed with water poured all over it, its head severed from its body by a single blow, and its body then drawn three times round the fire as fast as a man could run with it.

The devotees then approached with music, and confusion and tumult. Two or three of them ran through the fire without much apparent difficulty, though their feet must, I think, have been burned more, or less, probably some of them badly. Then came one who stumbled at the head of the fire and plunged headlong into the middle of it; then half raising himself he fell again; and before he got through, was awfully burned. But instead of the hand of mercy being extended for his relief, as soon as he had escaped the fire, his heartless countrymen fell upon him with anger at his failure, and beat him so severely that it is said to be doubtful whether he will recover. Another almost walked through the glowing coals; and others followed, sometimes several at once. In all, more than twenty men testified in this way their faithfulness in the service of Satan.

As soon as they were done, water was thrown upon the fire so as to diminish its heat and allow it to be approached. The deluded multitude then came forward and took a handful of coals or ashes and rubbed some of it upon their foreheads. (surely a mark of the beast) and other parts of their faces and persons. Among

these I observed a man who is tall and dignified in his person, and possessed a considerable degree of intelligence; and is now building a house for our mission. It is not merely the uneducated and inferior part of the heathen that believe in the virtue of such hellish ceremonials, but the best among them also. I say hellish; for taking the appearance of the multitude, the fire, the torture, the noises and gestures, the scene seemed to be a more perfect representation of the kingdom of Satan than any thing I ever saw before. As a brother remarked on coming from the place, "it seemed as if they wished to anticipate hell."

If you inform others of this, tell them that I stood by, within four or five yards of the fire, while all these things were done; and know positively that there was no deception—they ran through the fire on their bare feet. And they did it—for what? To please—whom? Can any but the devil be pleased with such services?—And are not they who render them their own children, hastening to be with him in quenchless fire? How then should we labor and pray for their rescue. O let it be with our might.—Rev. J. Tracy.

DIVISION OF THE BIBLE INTO CHAPTERS AND VERSES.

Extract from the charge of Archbishop Whately.

"You should explain, repeatedly, to your hearers, that the division of the Scriptures into chapters and verses is not the work of the sacred writers; and was introduced, in much later times, merely for convenience of reference.—Strange as it may seem, there is no inconsiderable number of persons,—even of what are called the educated classes,—who are ignorant of this and suppose the chapters and verses to be either the divisions made by the authors themselves, or at least, adopted by editors as a natural way of arranging these writings; so as best to exhibit their sense, and separate one branch of a discourse from another; this being the proposed object of any author who himself divides a work of his own into chapters or sections. It is true, the most moderate degree of attention will shew, that verses, and even chapters, often conclude in the midst of a discourse,—or even of a sentence. But even such as are the most fully aware of the fact, are often led, by early custom, or by the analogy of chapters, sections and paragraphs in any other book, (which really are the divisions intended by the author,) to read the Scriptures with too much reference to these arbitrary divisions, and thus, of course in many instances, to take, in consequence, a very different view of the sense of the sacred writers.—For I need hardly remind you, that the meaning attached to any treatise, depends not merely on the words used, but also on the arrangement and distribution of what is said.

"Explain to your hearers, therefore,—and, not content with having explained it once for all, remind them frequently of... the origin and design of the chapters and verses; warn them against the mistakes likely to result from reading with reference to them; and advise them, in their private studies, usually to take up some one book, or considerable portion of a book, and apply themselves to that, at intervals, till they have gone through it. It would be all the better if they were advised not to make a practice of beginning (in each day's reading) at the beginning, or ending at the end, of a chapter, but to endeavor to counteract the habit of attending to chapters. And every reader of Scripture who seeks for a clear understanding of what he is reading, should be admonished, among other things, always to look back before he begins any portion, to the part immediately preceding; which will often be found quite necessary to throw light on what follows."

DR. BACKUS.

This venerable father had labored much in the cause of Christ, and trained many young men for the ministry. At length he fell sick unto death. His dying bed was watched by his son. The physician, on his last visit, was observed to whisper something in the ear of that son. When he had left the room, the father inquired the purport of that communication. The reply was, you cannot probably, survive two hours. "Take me from my bed," said the expiring father, and let me offer one more prayer for Zion before I die." The wasted man of God was aided from his bed to his knees, and breathed out his soul in the act of praying for the Church.

From the S. C. Herald.

A GOOD RESOLUTION.

To my Overseer I pay annually four hundred dollars. To a Physician, for services rendered a few weeks only, I paid last year one hundred and fifty. My bill with a Carpenter for putting up a small house was two hundred and twenty dollars. In the settlement of a small law-suit I paid a Lawyer fifty dollars for speaking thirty minutes, and thinking not much longer. The annual expenses of one of my Son's now in college are at least four hundred dollars. For a Daughter at a boarding school I pay five hundred. While two smaller Sons at home cost me in our academy, sixty-four dollars for tuition alone. I took a pleasure trip last summer with my family during which I expended six hundred dollars. For driving my family to see the neighbors and to Church, I have invested in carriage, horses and boy, two thousand dollars. I keep for my own conveyance a sulky and horse worth at least four hundred—besides a saddle, bridle &c., which cost me forty. I wear a gold watch for which I paid a few years since one hundred and seventy five dollars. My eldest daughter also wears a gold chain around her neck which cost me fifty. In social parties also at which I entertain my friends, I expend not less than some hundred annually. I live in a House worth five thousand dollars. My whole estate I suppose is about fifty thousand.

In the mean time, I have reluctantly paid ten dollars for repairing our Church: (for I am a member!) and as reluctantly paid twenty to the support of our minister. [Poor man!—both he and his family are almost starving!] For benevolence I have subscribed five!! Aroused from my guilty ignorance on this subject, and fearing lest the case of Dives be mine, I do solemnly resolve, to contribute forthwith to the erection of a comfortable Church five hundred dollars. To my neglected Pastor one hundred annually, and to the cause of benevolence one

tenth of my annual income. "SO AND DO LIKEWISE."

These are the sure mercies of David, when a man receives the things of Christ, only because Christ gives them; and not in regard to any action of our's, as the ground of taking them.—CRISP.

BIOGRAPHY.

THE LIFE OF AUGUSTINE.

Selected with some omissions from the Biblical Repository for October.

Aurelius Augustinus, called in English, Austin or Augustine, was born at Tageste in Numidia, Nov. 13, 354. This place was not far from Hippo, but at so great a distance from the sea, that he never saw it until he was grown up. His parents were not rich, but lived in affluence. His father Patricius was an idolater and of a choleric temper; but his mother Monica was a Christian and distinguished for meekness and humility; by the example of which her husband was at length won over to the faith, and was baptized shortly before his death.—Their son, even in his early youth, fell into a gulf of iniquity, of which he has in his "confessions" given a lively description, in order to confess and deplore his blindness and ingratitude to God, and to set forth the infinite riches of sovereign grace; and to stand as a warning and example to those who should come after him. He was not baptized in infancy, because the opinion was then entertained that the stain of sins committed after the reception of this sacrament could not be readily washed out.—When a boy, however, he was once very sick, and his mother got every thing ready for his baptism; but he suddenly grew better, and the ceremony was deferred. This practice of deferring baptisms he afterwards freely condemned.

His father perceiving that his son had a remarkable appetite for learning, spared no pains in his education. But he confesses how much he neglected the means of improvement which he enjoyed, through a sinful love of play, and says, that almost the only motive which stimulated him to any degree of diligence was the dread of punishment from his teachers, against which he prayed most earnestly. He complains of the austerity of his pedagogues, and laments that they did not attempt to lead him on by more generous motives.

He freely confesses his early pride and ambition and speaks of his inordinate love of praise but he soon began to be carried away by love of the diversions of the theatre. He expresses in relation to the sins of his youth the interesting truth that God justly turns sin into its own chastisement; its pleasure always leaving a sting, and filling the mind with gall and bitterness. "For," says he, "Thou hast ordained it, that every inordinate affection should be to itself its own punishment and torment."

Having learned Latin from his nurses, when a child, he was always pleased with reading that language; but when a boy, he had a great aversion to the rules of grammar, and especially to the Greek language. With the story of Æneas he was deeply interested, and could weep at the sorrow of Dido, while he had no tears for his own sins. The reading of such works, however, was very useful, in exercising, enlarging, and elevating his mind. Attention to accuracy must, in his days, have been great, as he says many scholars would rather have been guilty of a great crime, than of a solecism in discourse. And he acknowledges, in regard to himself, that he preferred deceiving his master by lies or envying his school-fellows, to letting slip any impropriety in his speech. He also confesses that he was often guilty of theft in stealing things out of his parent's cellar to gratify his gluttony. On one occasion he and his companions stole some pears from a neighbour's tree, through mere wantonness; for when they had taken the fruit, they threw it to the hogs. He speaks in a feeling manner of the seductions of bad company; but the vice into which he particularly fell was that of impurity. As early as his sixteenth year he plunged into this gulf. He attributes it to the reading of plays, frequenting stage amusements, idleness, and the influence of bad company.

After pursuing elementary studies in his own town, he was put to school at Madaura, a neighboring city, where he studied grammar, poetry and rhetoric. When he had reached his sixteenth year, his father recalled him, with a view of sending him to Carthage to finish his education. But probably thinking him too young to be sent to so populous a city, he kept him at home a whole year. During this time he slighted the godly admonitions of his mother and fell into the crime of lewdness, owing very much to idleness and his father's injudicious indulgence. His ardour in every sport was amazing; and now he devoted much time in catching birds in the pursuit of which he incurred incredible fatigues. He confesses that he was ashamed to be thought less flagitious than others. "When I heard them boasting of their licentious conduct," says he, "I had a mind to do the same."

He went to Carthage in the commencement of his seventeenth year, A. D. 370. There he soon rose to the foremost rank in the school of rhetoric, and was so eager in his application to his studies, that he could with difficulty be drawn away from them. But he confesses that he was actuated by no higher motives than vanity and ambition; yet he says he could never imitate the arrogance of some who made it their sport to deride others, especially strangers, to gratify a malicious mirth. One of his greatest enemies, Vincent, acknowledges that he was always distinguished for decency of manners; but Augustine confesses that it was merely an external decency; for with all his polished manners, he was at this time immersed in the filth of impurity. This fire of lust, he assures us, was kept alive and inflamed by an attendance on theatrical amusements. In 371 his father died, shortly after he had been baptized; but Augustine continued his studies at Carthage.

Cicero was a favourite author, and among others he read his Hortensius, which is now lost and which was an exhortation to the study of philosophy. This work produced a powerful effect on his mind, inflaming him with an ardent love of wisdom, and inspiring him with a contempt for riches and honors. From that time

he laid aside all pursuit of magistracies and high preferments. As he heard Aristotle much commended, he got the book and read his ten categories, and understood it all without a master. At length, however, he began to grow weary of heathen authors, and even of Cicero's Hortensius, because in them no mention is made of Christ, whose name he had been accustomed to hear from his infancy: for his mother's early instructions had left an indelible impression on his mind. He now, therefore, began to desire to read the Holy Scriptures: but having been so long accustomed to the flowers of Rhetoric, he found fault with the simplicity of style in the sacred books; and being puffed up with pride, he could not relish the humility and spirituality there enjoined. Indeed a course of licentious indulgence always has a degrading effect on the mind, however strong the intellect, and renders it incapable of relishing the spiritual beauties and joys which true religion affords. Not only so, but such vices prepare the way for the reception of the most unreasonable and dangerous errors. The truth of these remarks was now verified in the experience of Augustine; for he fell under the corrupting influence of Manicheism, in which he continued eight or nine years. He attributes his fall very much to pride and self-confidence. The Manichees flattered his vanity and soothed his self-love.—They pretended to bring all their tenets to the test of pure reason, and set at naught the authority of the church, as calculated to shackle the human mind in its free inquiries. They promised to demonstrate all their principles, and professed that all mystery was banished from their system, and that faith was nothing but weakness and ignorance. That Augustine was fascinated by these views of the sufficiency of human reason, is clear from what he afterwards wrote to his friend Honoratus, who was still entangled in the meshes of the Manichean web. "You know, Honoratus," says he, "that upon no other ground we adhered to these men. What else caused me for nine years, to reject the religion, which was instilled into me in childhood, to follow these men, but their professing that we are the slaves of superstition, and that the church obtruded on us tenets without assigning any reason; whereas, they alleged, that they required no one to believe any thing but after thorough examination, and upon the clearest conviction. Who would not have been inveigled by such promises; especially, a young man thirsting for knowledge, already held in reputation in the schools, and lifted up with pride and self-confidence?" And in other parts of his writings, he often remarks, that it was the common artifice of all heretics to deride the simple faith of Christians, to make a display of science, and to boast that they were only governed by the light of reason. Still, however, the Manichees were unable to satisfy his doubts respecting many points, especially in regard to the origin of evil; he therefore, was never admitted into the number of their elect, but remained in the class of hearers. His pride and vanity were, however, often gratified by his success in disputing with catholics; and he was instrumental in bringing over several of his intimate friends, among whom was Alipius, and his patron Romipianus, in whose house he lived at Carthage.

Though only twenty years of age, Augustine determined to relieve his mother, whose income was not large, from the burden of supporting him any longer; he, therefore, returned to Tageste, and set up a school of grammar and rhetoric. His mother had such an abhorrence of the tenets of the Manichees, that she ceased not to weep and pray for his conversion; and hoping that it might have a salutary effect on him, she would not eat at the same table with him. Finding her own efforts to reclaim him ineffectual, she went to a bishop of her acquaintance, and entreated him to expostulate with her son, but he declined it for the present, saying that he was unfit to receive instruction; that he was so inflated with a conceit of his own abilities, having confounded in dispute several who encountered him, and so intoxicated with the novelty of his heresy, that any attempt to convince him of his error, while in this state of mind, would be ineffectual. At the same time he comforted Monica by saying, "Pray to our Lord for him; your son will at length discover his error and impiety." But when she continued to weep and beseech him to do something to reclaim her unhappy son, he dismissed her, saying, "Go your way: God bless you; it cannot be that a child of so many tears should perish;" which words she received as an oracle from heaven. She also derived comfort from a dream, in which she seemed to see a young man, who asked her the reason of her daily tears and sorrow, and bade her be of good courage, for where she was, there was her son also, upon which looking about she saw Augustine standing upon the same plank with herself. She seems therefore, to have taken up an assurance that her son would be hereafter converted; though her faith was put to a severe trial by delay, and by the profligate course which he pursued.

(To be continued.)

MISSIONARY.

(The following interesting letter is from a young lady, wife of a missionary recently gone to Persia. She is the daughter of Doctor William Campbell; late of Cherry Valley, and at present Surveyor General of this State.—The letter was addressed to her father, while the writer was on her way to the station of herself and husband. We have another letter, written from Persia; which we shall publish soon, and trust we may often be favored from the same source.)

Correspondence Commercial Advertiser.

CONSTANTINOPLE.

We left Smyrna on the afternoon of the 2d of July, in the steamer Maria Dorothea, a most splendid Austrian boat, quite equal, if not superior to any steamboat I ever saw in America.—We had sole command of the ladies' cabin, which (though itself very small) seemed a palace, compared with our state-room on board ship.

Captain Ford, an intelligent Englishman, treated us very kindly, and as there were no other cabin passengers, we felt more like guests at the table of a friend, than passengers in a steamboat, or strangers in a strange land. The views up the Dardanelles are very fine. There are fortifications both on the Asiatic and European side. Long ranges of cannon in the walls and occasionally a pile of balls reminded us of their strength and terrible purpose.

We reached Constantinople on the morning of the 4th of July, where we found a man from Mr. Goodell, waiting to conduct us to his house. On this day we felt more forcibly than before, that we were absent from our beloved America. In our own country we were accustomed to hail this day with every demonstration of joy as the birth day of our independence. Here, no one seemed to know, or care any thing about it. Commodore Porter invited the few Americans resident at the capital, to dine with him—he sent an invitation for us, but we were not in time to accept it. The American flag was hoisted, and they tried to feel very patriotic I believe.

We were much delighted to find Mr. Merrick still here waiting our arrival. He was just on the eve of departure, when he heard of our arrival at Smyrna, and remained to accompany us. He is a lovely young man, and destined to the Mohammedans of Persia. He will accompany us to Tabreez, where he will remain a few weeks, and then proceed to Teheran, for the purpose of studying the Persian language. We consider it a very great favor to have his company. He has been here six months, during which he has studied Turkish, and has become somewhat acquainted with Oriental manners, and customs. Beside, Mr. Perkins has sent a man from Tabreez, who is now at Trebizonde, to be dragoman and servant—so, we anticipate little trouble in travelling. We shall probably take horses from Trebizonde, to Tabreez. It is perfectly astonishing how much these horses, will carry at a load—140 oke—an oke is about 33 lbs. We expect with ourselves and our baggage to occupy eight or ten horses.—Mr. Merrick about the same number—together with our servant and the surjees or drivers, will make a train of twenty horses and upwards. We take a tent to serve as our house—also our cooking utensils, eating implements, &c.

I no longer dread this journey, but look forward to it with pleasure. Intercourse between Constantinople and Tabreez is very frequent.—Mr. Goodell says he has received letters from Mr. Perkins once a month since he has been there. He says it is much easier to communicate with America from Persia, than from Beyroot or any part of Syria. So my dear —, I shall not be quite out of the world, even in Oormiah. Mr. Perkins is anxiously waiting our arrival, to proceed to Oormiah, to commence operations. He intends to do something in the way of schools. Lancasterian schools are the most approved. I find that they are established at all the stations. Here is an Armenian and Greek boy's school, to which a high school is attached, also a school for Greek girls, on the Lancasterian plan.

By the efforts of the Missionaries, schools have been opened among the Turkish soldiers—there are eight schools containing four thousand scholars. Indeed the Turks seem to be as much affected by the mission as any other people.—They are considered by the American residents here as a noble people—needing only civilization and the Gospel, to render them ornaments to the world.

The Dr.'s arrival seems to excite considerable interest among the people. Some one comes for medical advice almost every day. Last week, on Friday, we went to Oetargui, a village up the Bosphorus, to see some sick persons.—An Armenian banker had been to see the Doctor, a few days before, and had derived benefit from his prescriptions. His daughter was sick, and he wished us to come and see her. We also had quite a curiosity to see an Armenian family. I thought I had seen neat houses before, but this was the climax of neatness. The parlors and family rooms in this country, are all up stairs, two and sometimes three flights.—No person is allowed to go up stairs with shoes on. We took extra pairs and changed our shoes in the entrance. Sofas enrich the room on three sides, these are most delightful articles of furniture—so wide as to serve for a bed at night—the natives sit upon their feet cross-legged, on the sofas.

Sofas, mirrors, and occasionally a few chairs, and a small table constitute the furniture of a parlor.

The refreshments consisted of sweetmeats, served in glass bowls, which the lady of the house, or some near female relative, takes in her hand and with a spoon, passes it to all the guests, each taking a spoonful—she gives each one a clean spoon. After this comes, cold water, in glass bowls with handles, then coffee in cups, about the size of a thimble, holding about a gill, coffee grounds and all, with a little sugar, but no milk. The cups are placed in metal stands, similar in shape to a wine glass, these are a protection to the fingers from the hot coffee.

The mode of salutation seemed very strange at first—a touch of the breast and forehead with a bow; not a syllable uttered. The ladies always rise whenever their husbands or any gentlemen enter the room and remain standing until they are seated. This, too, seems very strange to an American.

We went also to the house of the banker to the grand Vizier. He was not at home. With his wife we were much pleased. She was dressed in the French style, except a turban; and her manners were quite Frank. We were told that they were adopting Frank customs in their family.

We also visited Mr. Rhodes, an American gentleman who came out with Henry Eckford, Esq. and has been engaged ever since in making ships for the Sultan. He has acquired the confidence of the Sultan to a greater degree than any other foreigner—is admitted to personal interviews with him—walks arm in arm with him through the garden of the Seraglio;—which by the way, is the most delightful spot in all Constantinople. The wall of the garden is three miles in circumference.

The present sultan seldom occupies the palace of the Seraglio. He has several places up the Bosphorus, and about Constantinople where he usually resides. He goes to one of the mosques every Friday, where all who wish, can have a sight of his person. We went up the Bosphorus for this purpose, but did not obtain a good view of him. We saw him and that was all, his hayecks, or boats, are very splendidly ornamented with gilding, and he sits in a gilded canopy. The head of the hayeck is a large cock—a sacred bird among the Turks.

The present Sultan (the accent is on the last syllable,) is a man of far more liberal views

on the subject of education, &c. than any of his predecessors. He takes a great interest in the intellectual improvement of his subjects, as well as the internal improvement of his empire.

The missionaries here have been obliged to lay aside their translations of the Scriptures to prepare lessons in geography, astronomy and geometry, and other branches of mathematics for the schools among the Turks. They gave them a globe with only the meridians and the outlines of countries, &c. and they have filled it up in Turkish. They have just finished the translation of a geography from Malte Brun, which they are waiting to present to the Sultan's revision. They have also adopted our notions of astronomy, and have received three oratories from the missions for their schools.

They are also doing something in the way of engineering. Two enterprising young men are employed as engineers to lay out a road from the capital to Adrianople, 140 miles distant. Last year they completed a post road from Constantinople sixty miles into the interior, on the direct road to Oormiah. They frequently come to make inquiries of us concerning our roads in America: indeed they have a very high opinion of Americans. The gun-maker of the Sultan is an American.

Commodore Porter, though only a Charge d'affaires, receives honors from the Porte equal to any foreign ambassador. Indeed a Charge was never before known to have personal interviews with the Sultan.

You know you used to say in sport, that you would come to Persia, and lay out roads for us. Who knows but you may have a chance before long? You might now find full employment in the Turkish empire. How would you like to be engineer general of the Sublime Porte?

The Sultan has two steamboats for his own special accommodation, and that of his cabinet. Belonging to the mission there are an electric machine, magic lantern, telescope, microscope, which attract and interest the people very much. They consider all these as instruments of exciting the attention of the people to the gospel, and feel that only a physician is necessary to render their apparatus complete. The Dr. goes to-morrow, by special invitation, to visit another Armenian banker, said to be the greatest man in the Armenian nation. The missionaries have tried in vain to gain access to him. He has heard of the Dr.'s skill and desires to be benefited by it. We have sometimes felt half inclined to stop here, as the door seems so wide open. But Persia calls louder still for help, and duty says onward. The Shah an English vessel which runs regularly between this and Trebizond, is now in port, and we expect to sail next week.

I am now writing in a room in Com. Porter's house at St. Stephane, a little village twelve miles from Constantinople. The mission families are all here spending the hot season, and for the purpose of avoiding the plague, which always rages with more or less violence during the hot season. Com. P. is a very pleasant man—exceedingly kind to the missionaries—opens his house for public worship on the Sabbath, when the American flag is generally hoisted. He has a delightful country seat, the grounds, &c. are quite American in their appearance. We only sleep here, and still stay in Mr. Goodell's family. Mrs. Brown, the sister of Com. P., is a very pleasant, excellent woman. At present, Mr. and Mrs. Schaeffer and Mr. Merrick are their guests; all missionaries.

One fact I wish to mention. The Mahometans, many, very many of them, are beginning to doubt the truth of the Koran, and to inquire about Christianity. As the hand of the Sultan is laid less heavily on the people, so in proportion are they improving intellectually and morally. The system of "cutting off heads" is nearly abolished, and the Sultan permits a grandson to live, a thing almost unknown.

THE OBSERVER.

GAMBIER, WEDNESDAY, DEC. 7, 1836.

KENYON COLLEGE.

The appointment of Professor of Mathematics and Natural Philosophy in Kenyon College in place of Professor Buckingham, resigned, has been conferred on Mr. R. P. Smith, a graduate of the U.S. Military Academy and Assistant Professor in that institution. Mr. Smith has accepted the appointment and is expected soon to enter upon the duties of the Professorship.

The last number of the Observer and likewise the present number, contains copious extracts from the excellent Charge of Bishop Brownell to the Clergy of his Diocese. We would ask the special attention of our readers to these extracts, as containing very judicious and reasonable remarks on a subject of great importance to our Church in this country.

The education of pious young men for the ministry is of course a matter of deep interest to us, connected as we are with an Institution in which are to be found nearly all the candidates for the ministry in this Diocese, besides many others who are prosecuting their studies with a view to the ministry. Of these about fifteen or sixteen are receiving, or are expecting to receive pecuniary aid from the Education and Missionary Committee of the Diocese. This aid must be afforded them, or they must either remove to some other Diocese and to some other institution where they will receive the requisite assistance, or abandon the idea of entering the ministry and resort to some secular avocation for a livelihood. We believe there is not a member of the Committee who could be instrumental in subjecting a single individual of these young men to such an alternative, without a feeling of deep sorrow and regret. We trust that the members of our Church in this favored Diocese do not intend that the Education Committee shall be subjected from the want of funds to this painful

necessity. Only let a feeling be generally awakened on this subject in any measure proportionate to the magnitude of the interest at stake, and we are sure there will be no lack of funds to render all the aid that may be required.

MISSIONARY STATIONS.

The General Missionary Society of the Protestant Episcopal Church has made Little Beaver and New-Lisbon a missionary station, and appointed the Rev. William Mitchell, a Deacon of this Diocese, their missionary thereto.

The same Society has appointed St. Peter's, Rome, and St. Matthew's S. Ashtabula, a station in place of (as the station formerly was called) Rome, Painesville and Unionville, and the Rev. Thomas Quinnan, Deacon, of this Diocese, has been appointed thereto.

The numerous and much attached friends of the Rev. Mr. Rogers, recently the faithful pastor of St. Philip's Church, Circleville, Ohio, and now settled in a parish in Upper Canada, will be gratified to hear that he is usefully situated, and, in point of health, has been much benefited by his change of country. His parish is in what is called the Bathurst District, and comprises a township about 10 miles square, situated about 40 miles from the St. Lawrence and 20 from Lower Canada. It is a military settlement, composed chiefly of disbanded soldiers. Though the religious state of the parish from previous neglect, was very deplorable when he went to it, the field begins to encourage the labor of the husbandman. By improvement of health, Mr. R. is enabled to superintend a Sunday School of about 70, to officiate twice on Sunday, and afterwards to conduct a catechetical class. On every Wednesday he officiates in one of the four divisions of the parish, and on Thursday lectures in the village. Thus our brother is in labors abundant.—May the Master give him strength of body to continue it and a rich blessing of the Spirit on his people for his recompense. From Mr. Rogers' account of the Episcopal Church in Canada, there are very hopeful indications of increasing zeal and effort for the promotion of the gospel.

A meeting of clergy, called by the Archdeacon has lately been held at Toronto for the purpose of considering what measures should be adopted for the greater efficiency of the Church in these parts. During a session of three days, much interesting discussion took place on the present and future prospects of the Church. A constitution was adopted, very much resembling that of the Episcopal Church on this side the St. Lawrence. Standing Committees on Missions, on Education of Ministers, on a Periodical Publication, and other subjects were instituted. The whole proceeding only waits the approval of authorities in England to be consummated.

We regret to learn that the venerable Bishop of Quebec has been obliged by ill health to visit his native country.

The following communication from our correspondent at Detroit, should have earlier appeared in our pages; but circumstances have prevented its insertion until the present time. We trust our correspondent will excuse the delay.—E.O.S.

Detroit, September 1, 1836.

Mr. Editor,—Hearing a bell ring last night, as I sat quietly in my lodgings musing by the fireside (for the weather is cold enough for a fire,) I was induced to sally forth and see what might be the occasion of the call. I found it to issue from a Baptist church, a fine brick edifice with a steeple, and large, as are all the public buildings in this place. It soon appeared that the meeting was the last of a series, held by the Baptist Convention, and that the principal object aimed at on this occasion was to excite an interest in behalf of the "American and Foreign Bible Society," an institution lately founded by those Baptists who are dissatisfied with the "American Bible Society."

After a hymn and prayer, a sermon was preached by an aged minister, who appeared as a traveling agent in this cause. Having shown in a sufficiently happy manner "how blessed are they who keep God's law and that nothing shall offend them," he proceeded to give a history of the controversy between the Baptists and the Bible Society in this country and in England, and to urge upon his denomination the support of the rival institution just founded under their auspices in consequence of this controversy. The statement and appeal were probably considered irresistibly powerful by a large part of the audience, and, without doubt, the most was made of the subject. As an argumentum ad invidiam it could hardly be surpassed. Denominational pride and vanity and jealousy were plied with the greatest industry. Baptists were told how much they had done—in what a signal manner God had approved their peculiarities—how righteous had been their conduct—how unrighteous that of their enemies, and they were earnestly called upon to quit themselves as men and show themselves Baptists. I do not pretend to give the language of the speaker, but this was the spirit of his remarks. Things were carried to such an extreme as sometimes to seem ludicrous, though more generally saddening. It was truly melancholy to see an old man—a preacher of the gospel of peace, employed in such a work. But let me give a specimen.

Speaking of the origin of the controversy between the Baptists and the Bible Society in England, he told his audience, that three Pædobaptist missionaries in the East, finding they could not without inconvenience use the Baptist versions of the Bible in which the word βαπτίζω (baptizein) was rendered "dip" or "immerse," wrote to the British and Foreign Bible Society requesting that such versions might not be printed any more by that Society. What then? "But," continued the venerable, grey-headed speaker, with all emphasis of manner, "they did not live to receive a reply: before an answer was returned they were all three in their graves!" It was not expressly asserted, but the inference which it was designed should be drawn, and which actually was drawn by the audience,

was plainly this—*they died by a judgment of God for their opposition to immersion!*

In the same spirit, those concerned in James the First's translation of the Scriptures, were charged, in the most unmeasured manner, with sinister motives in the rules which they adopted in the execution of the work. Ecclesiastical terms, the speaker said, were not allowed to be translated, lest the people should discover how they were imposed upon by the clergy and those in power. For instance, the term ἐκκλησία (ekklesia) was not rendered "congregation," as it ought to have been, for this would have shown the people that the power belonged to them in conjunction with their ministers. To keep them from a knowledge of their rights was the object of the Translators, and therefore they used the term "Church," which centuries of ecclesiastical oppression had appropriated to the clergy alone, and had clothed with magic power.

I might give other samples of this uncharitableness, which presumed so confidently to interpret motives, and expose to contempt some of the worthies of former days, but these two must suffice. The whole discourse was calculated to depress and grieve any unbiased Christian mind. The beginning, in which he spoke of the excellencies of God's word, was very good; but alas! having begun in the spirit he seemed to make an ending in the flesh. I know not that I ever heard, on a professedly religious occasion, an address so foreign from the spirit of true religion as set forth in 1 Cor. 13.

It is no more than right to say, that in the short addresses by others which followed, though the cause of the Baptist Bible Society was advocated, none of the spirit of the principal speaker was betrayed by them. Indeed I am inclined to think that some, if they could have ventured to speak out, would rather have condemned the address of the Agent. But what could they do? or what can any man do in similar circumstances? In questions at issue between different denominations of Christians, the man that will not advocate the cause of his society, is sure to be stigmatized as a renegade. It matters not how firmly he may believe all the doctrines of his order, or how faithfully he may observe all its regulations; he must love his church and all its measures, better than he loves truth, and moderation and charity. Extravagance here is soberness, and ultraism the happy mean. Though all the rest of the world should cry out against the champion of a sect as carrying matters to the extreme of absurdity, the members of that sect will applaud and sustain, and should he involve himself in difficulty and contradiction, they will only deem him a martyr—yes, a martyr, though suffering only for his own bad logic, or worse bigotry! Should any brother dare to lift his voice in the way of the gentlest expostulation against such ultraism and ultraists, he will soon find, to his cost, that he has fairly unchurched himself in the estimation of his party. The Methodists say of him that he is no Methodist; the Baptists that he is no Baptist; and perhaps, Mr. Editor, you will allow me without offence to add, the Episcopalians, that he is no Episcopalian. So goes the world—such is human nature; and while it is so, it would be cruel to censure, very harshly, any man for allowing the denomination to which he belongs to adopt measures, and advance claims, and utter sentiments calculated to aggrandize or elevate itself at the expense of others. The most we can expect of poor human nature in such a case is—silence.

Yours, &c. A TRAVELLER.

For the Gambier Observer.

A SUGGESTION TO THE CHURCHES OF OHIO.

When the farmer raises his price upon the produce of his farm, the merchant raises upon the profits of his goods, and as all must live, the laborer raises also upon his wages, in proportion to the increased expense of living. So if the merchant begins, or any other class, to demand higher prices, the others meet the demand by raising upon what they have to furnish. Thus it goes, and things are equalized—every class having its resort to meet the changes of the times and gain a support.—There is however, one exception—the clergy.

They cannot raise their salaries to meet the times. They cannot ordinarily suggest such a thing, without offence and injury to their influence and usefulness. It has been suggested in some of our periodicals, and very properly as is obvious, that the Churches should raise the salaries of their ministers to meet the increased expenses of living. But is this likely to be generally done? I fear not. That the salaries of our ministers in almost every case were barely sufficient to sustain their families when provisions were at the lowest rates, is unquestionable. How then are they to live in these times of extravagant prices, unless something be done? What can be done for the laborers who are worthy of their hire, their support being due as a matter of debt from those to whom they minister? To raise their salaries in money may be difficult in many cases, but at any rate one thing may be done, and easily done—done without being felt as a burden. It is this: Let a day be fixed when you will visit your pastor, let the whole parish do it, and bring with you, each such things as he has, and such things as are needful for a family, and which you can spare. Let every one bring a little, and the whole will amount to much in relieving your minister from embarrassment. How many things might the farmer spare without feeling the loss? And every class has something that might be spared and without being felt. This is the annual custom of many eastern Churches, and in some dioceses it is understood to be very generally the case among the parishes. Besides relieving the pastor it does good in another way. Such free-will offerings attach the people to their pastor, and warm his heart towards them. These annual visits are sometimes called donation visits, and where the parish is weak and their minister but poorly supported, this custom is found to be of most important benefit in sustaining him. Surely at this time under such increased expense in living, the suggestion made is deserving the attention of the Churches, many of whose ministers have to struggle hard to keep out of debt, and many cannot do it. About Christmas is the usual time for visiting the minister in this way. Will the churches think of this matter, while they bear in mind the words of their ascended Lord to his disciples. *Whoever shall give you a cup of cold water in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward.*

A FRIEND TO THE CLERGY.

A CARD.

Kenyon College, Dec. 3, 1836.
Prof. Bache gratefully acknowledges the receipt of the following contributions for the College Museum.
Lavas from the Sandwich Islands and specimens of Micra presented by Prof. Silliman of Yale College. Sillimanite

presented by Rev. George Jones, U. S. Navy. Marbles from ancient temples, Ancient Pottery from Milo, Fossils found in this vicinity and Indian Weapons, presented by the Rt. Rev. Bishop Melvaine.

KENYON COLLEGE & GRAMMAR SCHOOLS.

MONTHLY REPORT.

The parents and guardians of the Students in Kenyon College and Grammar Schools, having at different times expressed a strong desire to be frequently informed of the standing of their sons and wards in scholarship and conduct, the Faculty of the Institution have been in the habit, for more than two years, of issuing a monthly Report on these subjects, in the pages of the Gambier Observer. With the beginning of another College year the practice is now resumed. This mode of communication is resorted to as the only practicable one, where the reports need to be so frequent; and as being as little expensive to the friends of the Students as any other. Supposing them to subscribe for the Gambier Observer for the sake of this information, it can cost no more, in a majority of cases, than would the postage of the requisite number of letters; whilst in addition, they will learn through the paper, from time to time many other particulars relating to the Institution, which cannot fail to be interesting to those who have entrusted their children and wards to its care. The plan of the report is as follows:—

Two letters, arbitrarily selected, stand for each student's name, and these letters are to be known only to the Faculty, the individual Student and his Parents or Guardians. The report embraces two points, *Scholarship and Conduct*. As regards scholarship there is no comparison of one student with another, but of every student with a certain standard of excellence previously fixed by the Faculty. At each recitation the student receives a mark indicating the amount of knowledge he is supposed to possess of the subject of the lesson. This mark varies from 40 to 100—the first being given when the performance is entirely satisfactory to the instructor, and the last, when the student appears to know nothing of the subject upon which he attempts to recite. At the end of the month, these marks are added together and divided by the number of recitations, which gives the mean mark for the month. It is this mark which is published, and which shows how far, (if any) each student falls below that point of excellence which is considered worthy of the highest commendation.

The Report of conduct is made out thus:—Each student receives a mark for each delinquency, proportioned to the magnitude of the offence. The total amount of these marks for the month, is attached to the name of the individual who receives them. In some cases, however, the offence may be of too serious a nature to be noticed in this way, and is accordingly disposed of in a different manner.

Those students whose names do not appear in the Report of conduct, are to be considered as not having been guilty of any inexcusable delinquencies.

In the present number of the Observer, parents and guardians will find the letters which stand for the names of their sons and wards underlined with red ink; and it is desirable that it should be preserved in order that they may be able hereafter to see the standing of those in whom they are interested.

After the present number, the Observer will be sent to subscribers only.

SCHOLARSHIP.

AA 33, AB 30, AC 33, AD 32, AE 33, AF 24, AG 20, AH 35, BA 34, BB 37, BD 19, BE 36, BF 26, CC 35, CD 31, CE 24, CF 30, CG 31, CH 29, DA 31, DB 36, DD 35, DE 35, DF 21, DG 19, DH 26, EA 31, EE 31, EG 30, FA 33, FH 38, FI 30, FG 34, GA 25, GC 32, GE 33, GH 33, GI 33, HJ 31, HK 32, HL 33, HE 32, HF 37, HG 33, HH 33, IR 40, KR 32, JR 30, JL 34, OQ 30, NK 33, KQ 33, MP 30, OM 23, OO 20, JL 30, LM 33, OP 30, LO 30, KP 30, PQ 28, ON 33, QK 33, RO 37, JN 28, MR 30, NR 40, PL 30, RM 37, NP 28, JO 25, P K 30, MQ 32, KN 21, PP 37, JQ 33, MK 32, NO 40, LR 32, MN 34, LL 33, NO 35, LK 32, NJ 35, PO 30, JK 30, PM 30, PR 35, KK 34, QR 30, QN 35, KM 30, RQ 35, LN 25, RN 25, OL 26, NN 30, RK 39, NM 33, PN 25, OR 35, JM 28, QI 31, OK 32, JP 35, RP 10, NQ 39, MJ 35, KL 38, MQ 37, MM 39, QP 38, ML 35, KL 37, QO 38, LQ 37, JJ 35, QQ 38, KO 33, AS 32, CS 27, DS 25, FS 28, BS 30, GS 30, LS 27, AU 30, SV 27, MS 22, NS 33, ES 30, OS 27, HS 25, PS 30, QS 30, YS 28, JS 27, KS 33, RS 27, TS 30, WS 24, NV 27, LU 35, LX 27, QU 27, OU 35, SU 25, YS 18, ZS 30, CT 35, DT 23, ET 23, FT 27, HT 31, US 11, VU 28, JT 30, MT 20, PT 25, XU 27, UT 35, WU 33, AT 25, BT 15, VT 33, LT 23, KT 32, GT 27, ZT 30, TY 30, AV 25, XT 30, BU 23, CU 26, NT 20, FT 23, HV 20, FV, QT 27, RT 25, WT 31, MV 27, EU 25, FU 23, GU 24, HU 23, QV 28, JU 25, YU 23.

DELINQUENCY.

AB 4, AC 5, AD 20, AF 4, AG 10, BA 10, BB 10, BD 43, BF 9, CD 14, CG 12, CH 5, DE 9, DF 16, DI 23, EA 4, EE 1, EG 8, FI 4, FB 4, FE 8, FG 5, GA 73, GE 1, GG 10, GH 18, IA 2, IB 30, HC 2, HD 12, HE 1, HF 4, HP 4, KQ 8, QL 4, OO 4, PN 8, LK 6, OM 4, KN 1, JM 6, PO 4, QN 6, RP 4, LR 6, AS 1, CS 0, DS 12, ES 0, BS 12, GS 15, LS 5, AU 10, SV 3, MS 10, NS 5, FS 3, OS 3, HS 11, PS 1, QS 9, YS 10, JS 18, KS 7, RS 6, TS 2, WS 3, NV 9, LU 0, XS 2, QU 18, OU 3, SU 8, YS 13, ZS 11, CY 0, DT 7, ET 7, HT 4, HT 0, US 10, VU 14, JT 0, MT 6, PT 8, XU 5, UY 9, WU 8, AT 15, BT 15, VT 9, LT 2, KT 2, GT 9, ZT 20, TY 12, AV 7, RT 4, BU 14, CU 15, NT 10, OT 20, HV 14, FT 4, QT 8, XT 9, VT 9, MV 8, EU 12, FU 4, GU 3, HU 5, QV 10, JU 12, YU 11.

RELIGIOUS INTELLIGENCE.

INCREASE OF PIETY IN THE CHURCH OF ENGLAND.—We have lately been favored with the perusal of a letter from a distinguished and evangelical divine of this Church, addressed to the Rev. Dr. M——, and have obtained permission to make a few extracts, which we think will prove interesting to our readers. The writer has charge of one of the largest parish churches in England, and is engaged in active and laborious parish duties. The letter is dated August 25th, 1836.

"Regarding the state of things in connexion with religion in this land, you are doubtless as fully informed as ourselves; and perhaps, across the Atlantic, can view the agitations into which we have been thrown, with a more dispassionate eye than we who are living in the scene of conflict.

For my own part, whilst deeply regretting the course which the great body of our Dissenting brethren have pursued in forming such decided alliance with the Papists, Socinians, and infidels in opposition to the Church of England, I am at the same time convinced that our Church is daily rousing herself to a more holy and spiritual attitude. Her clergy are more zealous, active, devoted, and prayerful, in the discharge of their important duties: and the Lord is most manifestly rendering her the great instrument of real blessing to the members of his family in this country. The increase from year to year of devoted, spiritually-minded young men to the ranks of the clergy, is a most striking fact, which her bitterest enemies cannot deny; and her pulpits are increasingly found through the length and breadth of the land, to be resounding with the same blessed truths as are proclaimed from her reading-desks.—In these things, our Episcopal brethren across the Atlantic will, I am sure, greatly rejoice.

"That some alterations are justly called for, cannot be denied; and it is much to be regretted that our hierarchy

have so long opposed all change. Modifications of some of her external matters, such as tithes,—a better division of the revenues, and duties of our Bishops,—are now carrying into execution. So far well, but that of which we most stand in need, viz. restoration of Church discipline, is a point which still seems very far removed.

"The spirit of the age is agitation, division, and insubordination; but out of all these evils, the great Head of the Church will, I am persuaded, cause some benefits to flow; and although there is a needs be that offences come, and wo is unto him through whom they come, yet all things work together for good to them that love God.

"Our highly-esteemed friend, Dr. Wilson, is laboring with much blessing in India; and, through God's mercy, he has, in Dr. Corrie, a most valuable fellow laborer, at Madras. And I rejoice truly to say, that Dr. Carr, who is just appointed Bishop of Bombay, is like-minded with them. Thus our Church in India will, we may hope and believe, be greatly blessed in having placed there three Bishops who love the truth, and whose main desires are, to glorify God in their important spheres of duty."—*Chr. Witness.*

TRACT DISTRIBUTION IN FRANCE.—The *Archives du Christianisme* of September 24th, quotes from the last report of the French Tract Society some interesting instances of good accomplished by the distribution of tracts.—The striking circumstances of the following recital, produced, it is said, a deep impression at the general meeting.

"Two Christians were to leave Paris on the 18th of January. Some friends accompanied them to the Diligence office. One of them had armed himself with tracts and distributed some of them to several persons who were in the court from which the Diligence was to depart. At last he set out. In the interior were, besides the two Christians, two other travellers and a lady. The sixth seat was unoccupied, but at a league from Paris it was taken by a young man of an interesting appearance, who had hitherto occupied the outside seat. Night approached, little was said until towards morning. The next day, on the contrary, the conversation was animated and continued. The young man alone took no part in it. He accepted some tracts which our two travellers distributed in the carriage; otherwise he appeared absorbed in melancholy thoughts. But towards the evening of the second day, finding himself alone in the carriage with the two Christians, he at length broke the silence which he had so long maintained. Give me some more of those books, he said to them; for here is one which has saved my life. And being asked to explain himself more particularly, 'I had the misfortune,' he continued, 'to lose three thousand francs at play, and in my despair I had resolved to kill myself, when traversing yesterday evening the court of the messageries, some one there handed to me this pamphlet, its title struck me, (it was *The Price of the Soul*.) I read it immediately, and the reflections which it contains giving another course to my thoughts, I resolved to renounce my fatal project and to depart immediately. It is thus that I was led to take a place in this vehicle, and is it not remarkable, he continued, showing to his two companions the tract entitled *The Suicide*, that this morning you have given me this other tract which has made a very deep impression upon me. It is the history of a young man of twenty-three years of age, very nearly my own! I scarcely thought yesterday evening that the night would be spent in the Diligence, but I hope to profit for the future by the serious lesson which I have received.' Is it necessary to relate the conversation which followed? You will suppose that the young man did not quit the two travellers, from whom he separated at Dijon, (to repair ten leagues thence, to the bosom of his family,) without having solemnly exhorted him to think of the salvation of his soul."

Other instances of usefulness by means of tracts are narrated in the report. They show that there is a respectable number of faithful Christians in France, and that their efforts to do good are not devoid of success.—*Episcopal Recorder.*

SUMMARY.

FROM SYMNA.—The "Star in the East" is a semi-monthly paper published at Smyrna, in English, by our countryman the Rev. Josiah Brewer. During his recent visit to this country its publication was suspended, but was resumed immediately on his return. We have before us the first two numbers of the new series, dated 1st and 17th of September. The following are extracts:

The plague, whose ravages have been so dreadful in the neighboring town of Magnesia, has for some weeks past totally ceased in Smyrna. Several robberies and murders have lately been committed in our vicinity, but the apprehension of the principal criminals; will, it is hoped, render our roads once more secure.

Public Worship in the Villages.—Protestant strangers visiting Smyrna, are often invited to spend the Sabbath in the neighboring villages of *Bourmalut* and *Bonjak*. Though no Protestant churches are as yet erected there, public worship in the morning is regularly maintained in convenient dwelling houses. May our co-religionists set as good an example of attendance at church, as the more numerous members of other sects.

Burning the Scriptures.—The Greek clergy at one of the missionary stations, as we have recently learned, required the people to bring in all the books which they had obtained of the missionaries, and caused them all, to the number of five or six hundred copies, Spelling books, Geographies, Arithmetics, Pentateuchs, Psalters, *New Testaments*, &c. to be burnt in the church yard.

Case of the *Brig Banian*.—The "Star in the East" gives, under its marine head, the following account of the affair between a French ship of war and the brig *Banian* of Boston, (since arrived at B.)

We regret to state that an unpleasant difficulty occurred between this vessel and a French ship of war, which led to her return and anchoring near the lower castle until the morning of the 16th, when she again set sail.

The circumstances of the case, as we have heard them stated, are briefly the following. After Capt. Ingles had proceeded a few miles down the bay below the castle, he was boarded by an armed boat and several French deserters, who were suspected of being on board. Not finding them, the officer said that in consequence, he had orders to bring the vessel back, upon which Captain I. declared that if this was attempted he should consider the vessel as captured, and accordingly, on their persisting and putting a man at the helm, having called his officers and crew, he hauled down his colors, and left it to the management of the Frenchman. Subsequently another boat came along side, saying that if Capt. I. would give a certificate that the men were not on board, he might proceed but very properly declined any further intercourse except through his Consul. The officer then let go an anchor, a little below the castle, while Capt. Ingles returned and made suitable protests before the Consul, by whom, we presume, the subject will be referred to the government at home for adjudication.

We are sure no principles of international law will justify the conduct of the boarding officer in attempting to change the vessel's course. Most earnestly however, do we deprecate the interruption of a good understanding between two governments of liberty and general humanity. We trust that satisfactory reparation will be made by the proper authorities, and that the whole will be adjusted so as to leave Frenchmen and Anglo-Americans united, as to as to leave the ties of genuine honor and christian philanthropy.

We add only a word on this unpleasant affair. Every one whom we have heard speak on the subject, commend the conduct of the Captain, whom we know to be a most intelligent and worthy officer and gentlemanly man. We see not how his duty to his country would have permitted him to take a different course, provided the facts, as we suppose there will be no dispute, were as we have stated.—*Mercury.*

